

FRENCH INDO-CHINA

hierarchy; the binding of the individual to his
predestined
spiritually in the ancestral cult, and physically to the
family and
ccmunime--all these means are used by an enlightened
despotism to
immutable social harmony. It is an immense gamble
upon the
of Oⁿfticius* precepts which show a touching belief
in pure
virtue as a panacea for human ills. So long as outside
influences could
be controlled—and witness the code's efforts to keep out
foreigners and
to prevent Aimamites from having any communication
with neigh-
countries—this unyielding mould could be
maintained. In
it offered the individual a protection, security, and the
minimum
of problems, by regulating every possible
contact within the
between inferiors and superiors. An assurance of
comfort
in the world was also thrown in. The balancing of
duties by privi-
leges a universal *noblem oblige*, and bred in the
Annamites a
in earthly justice. In this confusion of law and
morality, in this
of Heaven's mandatory, the dynamic force latent
in a was ignored. If the whole system were to
prove un-
time, there was no room for change. But it never
occurred
to the to question the absolute
wisdom of these principles.
Too domination and foresight on the part of the
state has bred in
the a ^responsibility and tackiness.
Adults are kept
ill a of tutelage under a
patriarchal absolutism which
or dishonest schemers. In the end the people lose
til for if they rebel against a bad
sovereign they merely
up i in his pkce. Moreover, carefully
conceived and har-
tS it body politic of Aonam, the system
presupposes
tod on the part of those in

authority. The venality of
 fines of almost every penalty, has
 a of Justice. In theory the simple and expeditious
 of the monarch to hear every
 but in he to hear only those cases which
 tut to fay him. It is true that the law
 made
 to the of justice, but Confucianist
 too mad a consolation for human nature
 to
 temptations.

PSYOTOLCH3T

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 difficulties
 itt ate caused by
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